

LATTER DAY SAINTS' MESSENGER AND ADVOCATE.

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THE CELESTIAL LAW.

"And they who are not sanctified through the law which I have given unto you; even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory; he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore, he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory."

"For what doth it profit a man if a gift is bestowed upon him, and he receiveth not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willetth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment. Therefore they must remain filthy still.

All kingdoms have a law given: and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also, and conditions.

All beings who abide not in those conditions, are not justified; for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth its own; justice continueth its course, and claimeth its own; judgement goeth before the face of him who sitteth upon the throne; and governeth and executeth all things; he comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him; even God, forever, and ever."—§ 7, ¶ 5, 7, 8, 9, 10.

If there is a principle which is pre-eminently set forth in the revelations of heaven, and engraved with the luminous energy of the Spirit of God, upon the sacred page; it is the inviolability of the law of God. A knowledge of that law, and subjection thereto, is the

only road to the special favor and approbation of Him, who cannot look upon sin with the least degree of allowance. The womb never opened to give birth to the man, who was not amenable to the requirements of the Supreme Governor, Law-giver, and Judge of all the earth; inasmuch as those requirements were known to him. The immaculate Son of God himself, one of the heavenly triune, readily responded to the majesty and inviolable character of that law, by yielding to its minutest requisitions a cheerful obedience.

Let it be remembered, and cherished in the inmost recesses of the heart of man, that the enactments of the law of God, are no capricious and arbitrary principles, to which we are required to bow, as to the will of a tyrant, for the sake of enforcing subjection to authority; but result from those eternal, immutable, and unalterable principles, which can alone secure the happiness and exaltation of intelligent beings. They are principles which we must of necessity, adopt, if we would attain to the highest order of intelligences.

If we aspire to the glory of the sanctified, to the presence of God, the holiest of all; the pathway is before us; obedience to the law of the celestial kingdom, to those principles which are pure, holy, just and good; by implicit subjection to the law of God, by following in the footsteps of Jesus Christ, who magnified the law and made it honorable, so that he has left us a perfect example, and is the prototype of all saved beings.

In the quotation which we have made from the law of the Lord, we are told that "they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom." "For he who is not able to abide a celestial law, can not abide a celestial glory." And "that which breaketh a law, and abideth not by law but seeketh to become a law unto itself; cannot be sanctified by law, and must remain filthy still." It is not then, a mere assent to foundation principles, neither is it a transitory obedience, although a perfect one for the time being; but a complete and continued subjection to the divine requirements which sanctifies, frees from sin; makes the law of God the law of our being, secures to us the countenance and favor of the God of Abraham, by a practical acknowledgement of our faith in him; qualifies us for intimate intercourse and fellowship with God by our submission to those principles by which he is himself governed.

It must be evident then to every rational being, that the espousal of any principle not,

in accordance with the law of God, not only cannot produce a sanctifying influence, but must have [an opposite tendency; and those who are found systematically breaking the law, "cannot be sanctified by the law, neither by mercy, justice or judgment."

In the system of salvation there is *one* all pervading principle, which lies at the very foundation, evolves the intermediate parts, and carries them forward to their glorious consummation in eternal life. It is the principle of *faith*. Obedience to the law of God, follows as a necessary correlative the existence of this principle? That is the infallible test of its being; the criterion by which the Lord accredits or denies its entity. Wherever we find men to whom the law of God is proclaimed, walking contrary to its injunctions, disregarding its sacred behests, they are denounced by the Almighty as faithless—vessels of wrath fitted for destruction; not able to abide the law of a kingdom of glory, and therefore must inherit a kingdom which is not a kingdom of glory.

Having premised these remarks, let us next inquire, what are those heaven-born principles, which ingrafted in the soul, and adopted in the conduct of our lives, lead us securely to glory, immortality and eternal life.

We should expect to find in the great archetype of our salvation, an imbodiment of those principles; and we shall not be disappointed in our anticipations. Trace the incarnate God in the history of his earthly career, and you will find him propounding certain principles, on which he declares, "hang all the law and the prophets;" "thou shalt love the Lord thy God, with all thy heart, might, mind, and strength; and thy neighbor as thyself;" and in the exposition which he gives us of these comprehensive doctrines, he teaches us that our neighbor includes our *enemies*, grasps the whole family of man; that we "should do unto *others*, as we would they should do unto us." To love the Lord God supremely, at the sacrifice of selfish gratification and aggrandizement; to be ready, like faithful Abraham, to give up our dearest and most cherished object at his command; to go and come, at his bidding; is more than whole burnt offering and sacrifice. The life of our great exemplar was a continued personification of the virtue and efficacy of these sanctifying truths.

Has the God of Abraham, Isaac and Israel, revealed to us, who now live on the earth, those eternal principles of truth which appertain to our salvation? We know verily that it is even so. Having tasted of the good word of God and felt the powers of the world to come. What then? having begun in the spirit, shall we end in the flesh? Shall we not rather maintain those transcendental truths, which have been committed to us by the ministration of angels, by the voice of Jehovah, by the inspiration of the Holy Ghost?

Surely, most gladly will we cherish them, if by any means we may be accounted worthy to enter the rest of God. It is our inestimable privilege to live in an age, when the revelations of heaven are again unfolded, when the beneficent designs of Jehovah, require, for the accomplishment of his purposes and the fulfilment of his promises, the promulgation of the celestial law, and the establishing of his church and kingdom on the earth.—Without impairing the value of the lesson to be derived from the Book of Mormon, and the Bible, we may say, that is not the law given to us, by which we shall be judged; our reward, or our condemnation, rests mainly if not altogether, upon the rejection of those truths and commands proclaimed to us, and written in the Book of Doctrine and Covenants. We do not by this mean to assert, that all is there written which it is necessary for us to know; but we do mean to say, that the law of the celestial kingdom is there given in its fundamental principles, and by following the instructions there given, we are placed in a condition which will infallibly conduct us to a celestial glory. The heavenly relationship which we sustain, never can be broken and destroyed, except by our flagrant violation of the instructions contained in that book.—The Arch-fiend, could not lure us to destruction, while we retained our integrity, 'to the sayings of the Lord, written in that book.—We would be able readily to detect the Devil in his delusive promises, by the same means which the Savior employed, and meet him at the threshold, with "thus it is written;" "thus saith the Lord." It would be absolutely impossible, while adhering to the directions of that book, to reject a single principle of the celestial law; above all, to reject a prophet, legally appointed and ordained to receive the oracles for the Church, coming with a message from God.

How utterly unavailing it would be, to present a "spiritual law revelation," as a celestial law, to a faithful believer, in the following declarations of the law of God.

"Wherefore I the Lord am not pleased with those among you, who have sought after signs and wonders for faith, and not for the good of men unto my glory: nevertheless, I give commandments and many have turned away from my commandments, and have not kept them. There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you: that hereafter shall be revealed. Let such beware and repent speedily, lest judgments shall come upon them as a snare, & their folly shall be made manifest, and their works shall follow them in the eyes of the people.

"And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear: where-

fore I the Lord have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection.

"And now behold, I the Lord saith unto you, that ye are not justified because these things are among you, nevertheless he that endureth in faith and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth, when the day of transfiguration shall come; when the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount; of which account the fulness ye have not yet received.

"And now, verily I say unto you, that as I said that I would make known my will unto you, behold I will make it known unto you, not by the way of commandment, for there are many who observe not to keep my commandments, but unto him that keepeth my commandments, I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up into everlasting life."—§ 20, ¶ 4, 5, 6, 7.

"Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? Who am I, saith the Lord, that have promised and have not fulfilled? I command and man obeys not, I revoke and they receive not the blessing: then they say in their hearts, this is not the word of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above."—§ 18, ¶ 6, last part.

"And again, the elders, priests, and teachers of this church, shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit: and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach. And all this ye shall observe to do as I have commanded, concerning your teaching, until the fulness of my scriptures are given. And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good: for behold the Comforter knoweth all things, and beareth record of the Father and of the Son.

"And now, behold I speak unto the church: Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

"And again, I say, thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou

shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out.—Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures: he that sinneth and repenteth not, shall be cast out."—§ 13, ¶ 5, 6, 7.

To succeed in palming off a spiritual wife system, upon a believer in the law of God, the first step would be, to convince him that God did not *always* mean exactly what he said; that he was a *little* hypocritical upon occasions; that he could lie a *trifle* sometimes; if he should once credit this, you may lead him headlong to the devil, without any difficulty. It will not require much persuasion after this, to convince him that God is pretty much such a carnal and sensual kind of being as man. That there is not so much difference between God and the Devil after all !!!

We are decidedly of the opinion from what we have seen, that this is very much the way the enemy of all righteousness has used to gain a local habitation and a name for his carnal, sensual, and devilish, "law of supreme exaltation."

Once entertain the suspicion that God is not true to himself and faithful to his promises, and that is the end of all our faith, that is the termination of all our hopes, and all desires of intercourse with Him. We should at once launch our fragile bark upon the shoreless ocean of uncertainty, without God and without hope in the world.

How vastly different from this, is the condition of the believer in the *true* and living God, who through faith in his name, made alive by willing and constant obedience receives the spirit of his adoption, has the abiding testimony that God is true and faithful; that his promises are all yea, and amen in Christ Jesus; who knows assuredly that his redeemer liveth, and that he is able to keep that which he has committed unto him, against that day. The only question with him will be, what hath the Lord spoken? and he will hang his hopes thereon, as upon "the sure mercies of David."

The man of faith does not lean upon an arm of flesh, his trust is in a higher, holier, more secure dependence, in the living God. His hope of a celestial inheritance, does not depend upon the fidelity of any apostle, prophet, priest, or king, but upon the word of Him who cannot lie!

"Take courage then, ye feeble saints, The clouds ye so much dread;

Are big with mercies and shall break,
In blessings on your head."

All the power of priesthood that was ever held by man on the earth combined, could not supersede the smallest provision of the law of God, nor frustrate a single promise of the eternal Jehovah.

S. BENNETT.

KINGDOM OF DANIEL.

When we look over the history of the past, from the earliest ages of antiquity down to the present hour, we see that nation after nation, institution after institution, and empire after empire, have risen, and flourished for a season, and then ceased to exist. Like the meteors of the sky they have flashed forth their light, for a moment upon the world, and sunk to rise no more. Where is the Assyrian empire with her boundless wealth and her countless cities? where is Persia, robed in the glory of the sun? where is Egypt, distinguished for her wisdom, and for her profound knowledge of the sciences and arts? where is Greece once the seat of learning and the cradle of liberty? where is Rome, imperial Rome, whose iron arm once swayed the destinies of the earth? These nations were once strong, vigorous, and powerful; they stand out in the history of the world, preeminent and distinguished, but luxury, effeminacy and vice have breathed upon their flourishing glories, and the dark passions of the human heart, let loose, have trampled them in the dust.

The sentence of death seems to have been passed upon nations as well as upon individuals. The decree of the Almighty has gone forth, and the mightiest empires that ever stood upon the earth have dwindled into insignificance, and nothing scarcely now remains to tell us of their ancient grandeur and glory, excepting the record of the past. When we examine the writing of those, who were inspired by the spirit of the living God, we learn that all human governments are destined to be overthrown, and the fate of every earthly kingdom has long since been sealed by the fiat of Jehovah. But thanks be to God, there is one kingdom, "which shall never be destroyed." What is that kingdom? we answer, it is not a kingdom to be established by human wisdom, but one which the God of heaven shall set up, which shall break in pieces and consume all other kingdoms, and it shall stand forever and ever. The prophet Daniel, when the visions of heaven were unfolded to his view, looked down through the lapse of ages, and saw the rise and fall of empires, tracing the grand events which were to occur from the days of Nebuchadnezzar down to the latest generation, has described to us that kingdom so plainly, that it cannot be mistaken.

Daniel vii: 7, 8, "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and

break in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down," &c. After he was told what the four beasts which he saw were, that they were four kings, in the 19th verse he says: "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, break in pieces, and stamped the residue with his feet. And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them." The prophet goes on and says: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise, and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings." &c. In the second chapter of Daniel, 31st verse, we read, "Thou O king sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast & his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

This was the Dream of Nebuchadnezzar who at that time swayed the sceptre of the world. It is a point conceded by all who are conversant at all with the prophets that there were to arise, at different periods of the world, four universal empires or kingdoms, which were to be more extensive than any others. But Daniel explains this matter perfectly. In his interpretation of the dream he says: "Thou (or thy kingdom) art this head of gold. After thee shall arise another kingdom inferior to thee." This is well known to be the kingdom established by Cyrus, called the Medo-Persian empire, represented by the breast and arms of silver which conquered the Babylo-

nian. "And another third kingdom of brass which shall bear rule over all the earth."—Alexander is the third universal emperor, who subverted the Persian government.

"And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these shall it break in pieces and bruise." Well did the prophet describe the Roman as the iron empire, for no other nation on the globe excepting this has answered Daniel's description. History informs us that this iron government began to be rent into fragments in the fourth century after Christ, by the tide of Barbarians which poured in from the North of Europe and overran the whole empire; and that out of it sprang ten kingdoms. Now Daniel says the fourth beast "had ten horns," and the angel says that the "ten horns are ten kings that shall arise," or ten kingdoms.—St. John says in the xiii: 1, "And I saw a beast rise up out of the sea having seven heads and ten horns, and upon his horns ten crowns." In another place he says "the seven heads are seven mountains and the ten horns are ten kings." The seven mountains are the seven hills upon which Rome was built, and the ten horns, the ten kingdoms which arose from the dissolution of the Roman empire. Had the heaven inspired prophets lived in those days, and been well versed in the history of the world they could not have described things more exactly. It will be remembered that the feet and toes of the image represent the ten kingdoms, for nothing can be more plain than that these represent the divisions of the Roman empire.

But what is to take place during the existence of these ten kingdoms? "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver and the gold; the great God has made known to the king what shall come to pass hereafter; and the dream is certain and the interpretation thereof is sure."

Here then we have a kingdom which carries with it the elements of power, a kingdom which shall move in majesty and strength, crushing beneath its onward tread the empires of the world, until finally it shall fill the whole earth.

Many suppose this kingdom is synonymous with that which Christ established, but this view has many glaring inconsistencies, and its supporters manifest an ignorance of prophecy or a wilful determination to pervert the scriptures, neither of which are very creditable to those who set themselves up as expounders of the prophecies and laws of God. Christ came during the existence of the fourth universal

(Roman) empire, and the ten toes of the image which Daniel saw, or the ten kingdoms were not then in being; but this "stone cut out without hands," was to strike the toes of the image first, and we have got to learn which one of the modern kingdoms of Europe has been broken in pieces by christianity.

Daniel spake of a little horn, (before which fell three of the ten, which refers doubtless to the papal power,) "that made war with the saints and prevailed against them," "and shall wear out the saints of the most high, thinking to change times and laws" &c. St. John says, that, "power was given to the beast to make war with the saints and to overcome them."

Historians inform us that the Exarchate of Ravenna, the kingdom of the Lombards and the Dukedom of Rome were the powers which Popery overthrew, not however without establishing others in their stead which were to yield submission to the Roman Pontiff. Immediately after the death of the Apostles, men began to teach new doctrines and lead many of the true followers of Christ away, but "the man of sin" was not fully revealed until the seventh century when he began to manifest his hydra head in a manner not to be mistaken. Previous to this time, endless and bitter controversies existed in relation to confessions of faith, the worship of images &c., until finally all ecclesiastical power was concentrated in the hands of the Popes, and Antichrist gained a notable triumph in the union of Church and State. Instead of finding now the pure gospel of the Redeemer, we find the Roman pontiff clothed with infallibility, arrogating to himself the title of Vicegerent of God upon the earth, the power of granting indulgences, or of pardoning sins, and setting himself up above all that is worshiped or called God.—Assuming to be a temporal as well as a spiritual ruler, he persecuted the saints, "made war upon them and overcame them." No pen can picture the sufferings of those martyred for the pure principles of the gospel; no tongue can describe the cruelties of the Inquisition. The blood of thousands is crying from the ground, and in the Lord's own due time judgement shall be meted out to those who have "transgressed his law, changed his ordinances and broken the everlasting covenant." The mother and her many daughters have changed the order and spirit of the gospel, and the consequence is, that they are destitute of the Priesthood and blessings which that gospel brings and has ever brought to all who practice it in its purity. In fact, if the institution of christianity was the kingdom spoken of by Daniel, we would ask if it is any nearer breaking in pieces the kingdoms of the world now than it was 1800 years ago? Is it not true that the Pope and others who have stood at the head of empires and kingdoms have taken the Ecclesiastical power into their own hands, and that a union of Church and State has con-

tributed rather to the upbuilding of the modern kingdoms of Europe? While the many different sects are struggling for ascendancy in the world, where is the true christian Church? It is nowhere to be found; for they all deny any direct communication with heaven, the power of the gospel, the blessings and gifts which accompanied it in the days of its purity, and being without authority, the natural consequence is, they have sunk deep into the worst species of infidelity. Again this kingdom of which the prophet speaks was not "to be left, to other people." But this cannot be said with truth in relation to christianity, for it did not subject all other kingdoms to itself in the hands of those to whom its destinies were entrusted, and according to the predictions of inspired men it has been "prevailed against and overcome." Hence we see, that neither the character of the kingdom which Christ established upon the earth 1800 years ago, nor the time of its establishment corresponds with that which Daniel describes.—He says to Nebuchadnezzar, that "There is a God in heaven that revealeth secrets, and maketh known what shall be in the latter day." "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and shall stand for ever." We leave the subject here for the present, by asking the question, Whether that kingdom is set up? what is to be its character when established, and the manner in which it will triumph over the powers and governments of the world? J. H. jr.

For the Messenger and Advocate.

Mr. Editor,

Will you please favor me with a small space in your valuable paper, for a few remarks, in answer to the communication in the Nauvoo Times and Seasons, of an "Old Man in Israel."

I have marked well, the shameless cupidity, and incorrigible mendacity, which characterizes that band of bogus makers and adulterers, at Nauvoo. I would not be understood as applying these terms to the inhabitants of Nauvoo in mass. By no means. I have every reason to believe that there are many honest and upright, who know not of the hideous moral deformity, which lurks beneath an outside seeming of sanctimony. Unless we are much mistaken in our guess, this "Old Man" is not one of those exceptions.

For the especial benefit of those whose design is to do right, and to know the truth, I desire to offer a few observations. The first is, that the chaotic assemblage of discordant elements at Nauvoo, is not the Church of Christ, in any sense; neither in whole nor in part; (I speak of those adhering to the twelve,) all connexion with the body of Christ was severed, when they rejected their prophet,

seer, and revelator; it was then with suicidal hands, they sundered the connecting link, between themselves and God; and organized the Church of the Devil. Having become corrupt in their doctrines and practices, and the god of this world having blinded their eyes, a set of men for filthy lucre's sake, forsook altogether the way of righteousness, and ran greedily in the way of Baalam for reward, and caused Israel to sin.

My next remark is that Joseph Smith was cut off by the Lord for transgression, and all who say he was not, give the lie to the word of God: here it is, "I have given to him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead." I gather from this that the mystery of all things from the foundation of the world, is to be revealed before the coming of the Son of Man; and that Joseph, if he had abided in Christ, would have been the revelator to the Church up to that time. The death of Joseph is proof strong as holy writ, that he *did* transgress, when the Lord had promised him that he should remain till his coming, if he continued faithful; couple with this the following passage.

"The works, and the designs, and the purposes of God, cannot be frustrated neither can they come to nought, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said: therefore his paths are straight and his course is one eternal round.

"Remember, remember, that it is not the work of God that is frustrated, but the work of men: for although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at nought the counsels of God, and follows after the dictates of his own will, and carnal desires, he must fall and incur the vengeance of a just God upon him.

"Behold, you have been intrusted with these things, but how strict were your commandments; and remember, also, the promises which were made unto you, if you did not transgress them, and behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men: for behold, you should not have feared man more than God, although men set at nought the councils of God, and despise his words, yet you should have been faithful and he would have extended his arm, and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble."

There is another important fact promised here, "another will I (the Lord) plant in his stead;" mark the momentous declaration! all

ye who wish to be found in obedience to the God of Israel, think of it when you lie down and when you rise up, your eternal interests demand it. Who is it the Lord has planted in the stead of Joseph Smith? Be ye sure of this, his promise is fulfilled. I know of but one man (Sidney Rigdon) that makes any pretension to be planted in the stead of Joseph Smith, and I do know that he was called by revelation, and legally ordained to that office in exact accordance with the revelations and covenants. Brigham Young, the nominal head of the organization at Nauvoo, confesses above board that God never called him to stand in Joseph's stead; "You are now without a prophet in the flesh to guide you;" of course the church of which he is the head is of the Devil, according to the Book of Mormon.

I shall next remark that the first presidency and the presidency of the high priesthood of the church, to whom the keys of revelation "always belong," are the same thing; and they are by virtue of their office presidents of the high council, also.—See § 5, ¶ 6 book of cov. There is a presidency over a quorum of high priests, which was given to Carlos Smith, but that is not the presidency of the high priesthood of the church; from the fact, that the keys of revelation did not belong to it; and also from the fact, that there are quorums of high priests, even three, over whom he does not preside. This old gray beard, is a perfect green horn, or I fear worse—*dishonest*.

The most remarkable discovery of the "Old Man" is, that the first presidency and the high council "can be dispensed with," but the twelve, "according to the very nature of the case, cannot." Although I am not an "Old Man," and I do not profess an overstock of wisdom, yet I can see when the sun shines; and when *truth*, clear as the meridian sun in a cloudless day, is presented to me, I can appreciate it. Just so clearly can I see, that the twelve and their followers have rejected the plan of God for their salvation, and that God has rejected them. The quorum which receives the oracles for the church "can be dispensed with!" no more revelation necessary! Ichabod! Ichabod! Has the glory departed? The glory has departed!

A distinction is endeavored to be drawn, as to the validity of the ordination of a man, authorized of God to confer that ordination, and that of an *angel*. If God authorizes the act and commands its performance, it is perfectly indifferent whether an angel or a man be the instrument employed. The sanction of the Almighty is the all important part. Without it *neither* would avail any thing. With it *either* would be alike valid.

I admit that Joseph still holds the keys of the kingdom, but that he has given them to another, and through that other the oracles flow to the church.

The "Old Man" says, that it took Sidney Rigdon and F. G. Williams both, to make one

of them equal with Joseph! because it took "two to make a quorum;" then of course it took Joseph and Frederick to be equal with Sidney, and so of the other! This "Old Man" is the real "Cushi" after all, and ought to tarry in Jericho, till he can comprehend a plain proposition.

The "Old Man" grows very funny over an error of the printer, which ought to be read "canvass" for "cancel," instead of a "literary dandy," we would dub him a literary pendant, and a supercilious coxcomb, whose head is very full of *sap*.

The "Old Man" says, "wo to the man or men who wilfully lie." So say we, but this we will come whether we say so or not, for the Lord has said "they shall have their part in the lake which burneth with fire and brimstone;" mark this "Old Man," did you say that a dead wife and *one* living, was all the "Spiritual Wifery," ever tolerated at Nauvoo? remember you have pronounced the wo upon your own head, and God has sealed it in his word; escape is hopeless, except by speedy repentance.

Who ever doubted that the twelve were called to the office of a travelling high council? What has that to do with the presidency of the church, except to act under its direction? Nothing. But when they forsook the duties of their *calling*, and despised the warning of the Lord, they were no longer *called*—they were rejected! in that they assumed an office which they had no warrant from God to fill.—Not the first word. It was a "self-made machine," powerless and godless.

In answer to various false and frivolous statements put forth by the "Old Man," designedly to deceive; I will state that President Sidney Rigdon never pretended to be "independent of Jesus Christ," nor the "stone which the Jews rejected;" but he does claim to hold authority under Jesus Christ, and keys *above* any that the twelve ever received or ever will receive, given to him by the revelations of Jesus Christ; and just because the key of David was *his* to give, he has given it to whom he *chose*.

As according to David those who are "delivered from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood;" become *corner stones* polished after the similitude of a palace; and as according to Peter, they who "are built up a spiritual house, a holy priesthood, to offer up a spiritual sacrifice, acceptable to God by Jesus Christ;" are all "lively stones;" he who holds the presiding authority under Jesus Christ must be a chief corner stone, and if he is rejected by the builders, "the stone which the builders rejected, the same is become the head of the corner." I apprehend that there are fixed and immutable *general* as well as particular principles which control the government of God, and that the law which declares that "the first shall be last, and the last

first;" is one of them. An equality is thus produced, which would vindicate the ways of God to man.

I will close my remarks by the "Old Man's" quotation on trying the spirits, it is exactly apropos; "wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances: he that speaketh whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances." By this same token I know that the twelve and all who adhere to them have not the Spirit of God, they have refused to obey the ordinances of God, and they cannot now legally administer a single ordinance of the house of God. The Temple! of what use is the Temple without the presence of God?

OBSERVER.

MESSANGER AND ADVOCATE.

PITTSBURGH, PA. DECEMBER 16, 1844.

✠ The Editor being necessarily absent, is not responsible for the matter contained in this number. Should any thing objectionable, therefore, appear, we trust our friends will attach no censure, or blame to Prest. S. Rigdon.

✠ Postmasters are authorized by law, to frank letters for a third person, containing money, when addressed to an Editor or a publisher of a newspaper.

Will our friends and agents remember this.

✠ There are other papers in this city, entitled the "Messenger," and to avoid mistakes, we wish our agents, friends and patrons, to be particular in addressing their communications to the LATTER DAY SAINTS Messenger and Advocate.

Book of Mormon, Book of Covenants, Voice of Warning, etc. for sale at this office.

We would gladly evade the contemplation of those distressing and revolting doctrines which have been productive of such disastrous results. But we may not escape the imperative obligations which are laid upon us. The cause of truth, the demands of righteousness, and the commands of God, alike urge upon us the unavoidable necessity of using our every endeavor to promote our own happiness and that of our species; and above all, the glory of God, in the triumph of virtue and holiness. There is no point short of the attainment of the object proposed, where we dare rest satisfied; neither will we be satisfied with any thing short of it. The task may seem a difficult one, be it so, we know that

it is not insuperable. We have the promise of one who is able to bring to pass whatsoever he hath promised, that this generation shall not all pass away, before the triumph of truth will be complete; and he shall reign whose right it is; and all his enemies will be under his feet.

Stimulated by this consideration, and the revelations of Jesus Christ to us, we feel more than a match for all our enemies; knowing assuredly, that while we maintain our integrity to the commands of God, the gates of hell shall not be able to prevail against us. We do know most assuredly, that whether we live to see it or not, the principles which we have espoused, and which we do earnestly contend for, will bring those who possess them, into the inheritance of God.

The day is not far distant—when many of those who, not having sought the wisdom of God, have taken the counsel of men, and who now disapprove of our present course—will rise up and call us blessed. And some of those even whose folly we have depicted, we would fain hope and believe, will be brought to see their error, and repent in sackcloth and ashes.

If it were possible to blot out of existence, and throw the mantle of eternal forgetfulness over such iniquity, and at the same time save the actors therein, and all others from its pernicious influences, most cheerfully would we avail ourselves of the opportunity. But it may not be so.

In the existing relation in which God has placed us, he has made man the instrument of salvation to his fellow man, and it is by the correct understanding of that relationship which we sustain to God, and to each other—in other words by the truth that we are saved. It is a matter of infinite moment with us as individuals to save ourselves, but it is so arranged in the counsels of eternal wisdom, that we cannot save ourselves without saving others with us, without being instruments of salvation to others.—The scheme devised by our Heavenly Father, which proposes to us deliverance and glory, has incorporated with it, the developement of certain fixed relations which we sustain to each other. Thus has our happiness been indissolubly united with the welfare of our species.

DARKNESS THAT CAN BE FELT!

A correspondent in the Times and Seasons in reference to the promise of the Lord to Sidney Rigdon, "and he shall lift up his voice again on the mountains, and be a spokesman before my face," says "if he did not transgress and get cut off by the legal authority of the church I have not a word to say." So these men have really worked themselves into the belief that they can "cut off" the promises of God!

What will they do with the promise of the Lord in the book of Mormon? "and the spokesman of thy loins shall declare it," have they "cut off" that also? The same writer calls the revelations of Jesus Christ **SHAM.**

THE PRINCE OF MOBOCRATS AGAIN.

Orson Hyde who denied his threat to Prest. Rigdon; has come out in the Nauvoo Neighbor, over his own signature, against a Mr. E. S. Green, who he acknowledges has committed no breach of the law, in language as follows:—

"He is not wanted here, AND THAT IS NOT ALL."

"Let those who have unsettled business with him close it up as soon as possible." "Let every man, woman, and child, frown upon him as he walks the streets. Let him be regarded as a NUISANCE; for NUISANCES can be removed by the charter of our city." This looks NEIGHBORLY, and accords well with the sanctimonious motto, "The saints singularity—is unity, liberty, charity!" pshaw, the old Samian motto would be far more appropriate.

We know nothing of the circumstances; but we have set it down as a settled principle, that a mobocrat in ANY CASE, is a mean, debauched, graceless villain; destitute of a single ennobling quality.

"All is peace and union at Nauvoo." "Every thing moves on like clock work," "less complaint respecting bogus making and spiritual wives," after all the "murmurers" are removed as NUISANCES, or fall under the supervision of the "true men."

Is it not passing strange that men who have professed to deplore the terrible effects of popular violence, should thus give the lie to their crocodile compunctions.

We have for some time thought, from the abandoned and dissolute conduct of the adherents of the "spiritual wife system," that they were insensibly approaching the vortex of the worst species of sensual infidelity, and the experience of every day confirms us in this opinion. How could it be otherwise. One of the most notorious Apostles of that system, whose licentious character has compelled us to believe him an infidel at heart, is acknowledged as the legitimate "father" of the whole organization. Does it require a great stretch of penetration to determine what the fruits will be, under his controlling superintendence?

Brigham Young is reported to have said, in a late number of the Times and Seasons, that those "Elders who go abroad and borrow horses or money and then run away with it will be cut off from the church without ceremony; and

they need not look for that lenity which they have had heretofore."

Surely Brigham is on the road to reform since he publishes to the world that he will not in future, countenance stealing as in former times. O Brigham! Brigham! it does you honor to confess the truth. How is it about Bogus?

From the New York Prophet.

TO THE ELDERS OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Whereas certain apostates are urging on an unhallowed persecution against the church by getting up vexatious law suits, thereby thinking to drive elders from their field of labour, that the Saints may the more easily fall a prey to the devouring wolf. I would, therefore, recommend all the elders to meet in council and take such measures as may be deemed necessary to expose their corruptions to the world, in our defence from their unlawful and wicked attempts to destroy.

First. Let the elders assemble in council and appoint a committee of three faithful men in every branch of the Church, and the duty of this committee shall be to publish and prosecute in law those ruthless vagabonds that are constantly traducing and vilifying the character of innocent men and see to paying expenses.

Second. Let there be a society formed, whose duty it shall be to meet as often as the case may require, and pay into the treasury a sum sufficient for all purposes of defence in law or publishing, appoint a president, clerk, and treasurer. (Elders, see to it.) The elders of New Jersey are requested to meet in Recklestown, at the house of Elder Appleby on Saturday, 14th of December, when some important disclosures will be made, and steps taken to bring offenders to justice. I wish the elders to attend without fail.

WM. SMITH.

The issue of the investigation, which is now going on will shew, who are the apostates, and who the "devouring wolves," who ravin for the prey. We have no fears for the result. The great God has passed an irrevocable decree, that *virtue* shall triumph over *vice*. That truth shall put to shame the whoremonger and the adulterer. That abomination shall not reign. We abide the result.

This inveterate despiser of all good, has already exposed his "corruption to the world," and all his phrensied attempts to extricate himself, will inevitably result in a thorough exposition and in a more wide spread diffusion of the enormity of his crimes. Let those who would escape the infamy which must

ensue remember, he that handleth pitch shall defile himself therewith.

We shall also have occasion to develope who are the "persecutors," and who have used "unlawful and wicked attempts to destroy;" as also who are "those ruthless vagabonds, that are constantly traducing and vilifying the character of innocent men," all this will appear in the sequel. To the eternal infamy and disgrace of the perpetrators.

We know the tactics of this immaculate gentleman so well, that we should not be afraid to venture a prediction, when he gets in the "treasury a sum sufficient" he will be among the "missing." "Elders see to it."

If all the business this gentleman has been engaged in, in New Jersey, Boston, New York, Philadelphia, Nauvoo, and other places, should be among the "important disclosures" to be made at Recklesstown, we think it will shew beyond all doubt that it is high time "steps should be taken to bring offenders to justice."

For the Messenger and Advocate.

TO THE SAINTS, THROUGHOUT THE WORLD, GREETING:

DEAR BRETHREN:

It has been some time since I lifted my pen in the defence of truth, and for the cause of Zion; not having been situated where it seemed actually necessary to do so. But the time has now arrived, when it is necessary, not only for myself, but for all the lovers of the cause of truth and righteousness, to lift their voices in defence of the glorious cause which we have espoused, and to sustain unimpaired, and unsullied, the order which God has established in his Church and Kingdom. Also, to keep his law and statutes and observe all his commandments to do them; for if we deviate from these things, and abide not in the law of God, the Lord has said that we are none of his.

Now if our Heavenly Father, in his loving kindness, and great condescension, deigns to give unto us a revelation of his will, and make known what is necessary to constitute his Church, and points out the station and standing of every officer and member, in said church; also, defines their duty and calling to the most minute particular, declaring at the same time, that these officers of necessity, must exist in His Church, has any man or set of men, the right to disannul that order, and say, that, because some one or two of the persons who were appointed to stand as officers in that church, have died, the offices which they filled are no longer necessary, but destroyed? Most assuredly not.

If that reasoning holds, that the office ceases at the decease of the holder, then we might with propriety say that the office of first President ceased at the death of Adam, as he was the first to fill that important station in the Church of God, upon earth; and the authority, (agreeable to the theory acted upon by the Church at Nauvoo,) rested upon the next grade of officers, until their death, then upon the third grade until they departed this life,—and so on through all the grades of officers until there are none remaining of the original officers, who were appointed at the organization, when behold, the Church is left without any one who is authorised to administer to her the bread of life: for mark this, if a vacancy in the quorum of the first presidency cannot be filled, and the quorum be kept perfect, neither can a vacancy in the quorum of the Twelve be filled, or the Seventies, or the High Priests, or Elders, or of any quorum in the Church.—But this is not the case; vacancies in the quorum of the first presidency can and have been filled,—it is the head of the body, and we all know that a body cannot exist long without a head.

Adam understood this principle perfectly, inasmuch that he ordained men who could step forth and act in the same capacity after his death, in which he acted during his life, holding the keys equal with himself—they went forth and ordained others to hold the same authority, keeping the first office good, above all others; until finally, the people and church rejected the order of God, and no doubt, voted that they did not want "a Guardian, a Prophet, or a Spokesman," and probably withdrew their fellowship from him; when the Lord had respect unto the first president, or prophet, Noah, but left the people to themselves, to work out their own destruction, until their cup of iniquity was full; when he came out in his judgments upon them and cut them off for their wickedness, and appointed their place among hypocrites, where there was weeping and wailing and gnashing of teeth: the prophet, however, and all that would cleave to him, or the order of heaven, were saved from this awful calamity, notwithstanding a large majority were against them. "As it was in the days of Noah so shall it be in the days of the coming of the Son of Man."

Can it be presumed for a moment, that God would organize his church and kingdom by his own voice, and place in it officers which he declared were actually necessary; who were to act in their station, agreeably to the institution of HEAVEN; and yet a part of those officers could, soon after, be dispensed with, and the organization remain perfect? I think not.

Now dear brethren, you are all, undoubtedly, aware of the course pursued by the twelve and the church at Nauvoo, on this subject; that they have declared the quorum of the first presidency vacant, on account of the

death of Joseph Smith, and have appointed the quorum of the twelve to take its place. Is this course sanctioned by the law of heaven, and in accordance with the commandments of God, as contained in the book of Covenants, which the Lord has required us to search, "for they are true and faithful and the prophecies and promises which are in them shall all be fulfilled?" wherein it is said, that of necessity there should be a quorum of three, which constitutes the first presidency of the church; *after that* the quorum of the twelve, then the seventies, elders, &c., which order of the priesthood, we are informed by the revelations of God "was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, (or seed of Abraham,) to whom the promises were made. This order was *instituted in the days of ADAM*, and came down by lineage," from Adam to Seth, Enos, Cainan, Mahala-leel, Jared, Enoch, Mathuselah, Lamech and Noah, who was ordained when ten years of age, "under the hand of Mathuselah." Thus we see that the order of the presidency of the high priesthood was preserved perfect, in the church of God, during the days of the anti-de-luvians; for all these men were prophets, "like unto Moses, having all the gifts of God which he bestows upon the head of the church."

How different the order, as set forth in the Times and Seasons of Sept. 2, 1844, as will be found on the 637th page, as follows:

"On the 8th of August, 1844, at a special meeting of the church of Jesus Christ of Latter Day Saints, convened at the stand in the city of Nauvoo, President Brigham Young called the audience to order, and arranged the several quorums according to their standing, and the rules of the church. The meeting had been previously called, as stated, to choose a guardian, or trustee for said church,

Elder Phelps opened the meeting by prayer, and President Young then proceeded to speak, and gave his views of the present situation of the church, now that the prophet and patriarch were taken from our midst by the wickedness of our enemies. For the *first time* since he became a member of the church; a servant of God, a messenger to the nations in the nineteenth century; for the *first time* in the kingdom of God, the Twelve Apostles of the Lamb, chosen by revelation, in this last dispensation of the gospel for the winding up scene, *present themselves* before the saints, to stand in their lot according to appointment. While the prophet lived, we all walked by 'sight;' he is taken from us and we must now walk by 'faith.' After he had explained matters so satisfactorily that every saint could see that Elijah's mantle had truly fallen upon the 'Twelve,' he asked the SAINTS WHAT THEY WANTED. Do you want a guardian, a PROPHET, a SPOKESMAN, or what do you WANT?

If you want any of these OFFICERS, signify it by RAISING THE RIGHT HAND. NOT A HAND WAS RAISED!"

O ye saints at Nauvoo! did you ever consider the nature of the above vote, which you solemnly took in the presence of God, and of all the holy angels? that you no longer wanted a guardian to watch over you, a prophet to lead you, or a spokesman to declare unto you the words of eternal life! thereby *rejecting* the order that God has established in his kingdom, by saying you no longer wish to be governed by any of these OFFICERS, when he has declared *positively*, that "the duty of the president of the office of the high priesthood is to preside over the *whole* church, and to be like unto Moses. Behold, here is wisdom—yea, to be a seer, a revelator, a translator and a prophet, having all the gifts of God which he bestows upon the head of the church."

In view of those things which have transpired, well might the Lord say, "if ye do not these things, at the end of the appointment, ye shall be rejected, as a church, (not as individuals, for the Lord always had respect unto all those who would abide his law,) with your dead, saith the Lord your God." And again, "And it shall come to pass, that if you build a house unto my name, and *do not do* the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord: for instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgment upon your own heads by your follies, and by all your abominations, which you practice before me saith the Lord."

Therefore, if you should succeed in completing the house here spoken of, how will you be able to obtain the word of the Lord, and ascertain his will upon that occasion, seeing you have rejected the law of God, by voting that you do not want "a prophet or spokesman," who are the officers through whom these things are made known? Perhaps many will be ready to reply, through the twelve; but in this I apprehend they will be disappointed, for two, or more reasons:

First. Because the Lord has said, speaking of Joseph Smith, "And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead: and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you that you may not be deceived, that you may know they are not of me. For verily I say unto you he that is ordained of me shall come in at the gate and be ordained as I have told you before to teach those revelations which you have re-

ceived, and shall receive through him whom I have appointed."

Here we have an imperative command and law, given us by Jesus Christ, the Savior of the world, to receive not the teachings of any who shall come before us as revelations or commandments, except they are ordained to that office under the hands of Joseph Smith; which is not the case with the twelve, if we are to credit their own statement.

Second. Brigham Young in his Apostolic Epistle, as published in the Times & Seasons of August 15, 1844, speaking to the church on this subject, says: "You are now without a *PROPHET present with you in the flesh to guide you*;" which shows clearly that they had not received this ordination, or he never would have made the above declaration to the world. Therefore they cannot receive revelations and commandments to govern the church, unless the law of the Lord, (as above quoted,) has become null and void, and the order of the kingdom of heaven changed; as it does not pertain to the duties of their calling.

I am aware that much has been said about the mantle of Elijah having fallen upon the twelve; now we all know that Elisha, in ancient days, after he obtained the mantle of Elijah, was endowed with great power, inasmuch, that when he came to the river Jordan he could smite the waters and cause them to divide hither and thither, so that he was enabled to go over dry shod; he also, became a mighty prophet in Israel; which is not the case with the twelve, for Brigham, declares we are "left without a prophet," notwithstanding the mantle of Elijah is upon them.

And again, it is urged by some, that the church is now left as it was in the days of the Savior, after his death, to be governed by the apostles &c.; here I beg, respectfully to differ with them in this matter. Is it not an acknowledged fact, that the church in the days of our Savior was organized with its first presidency, or quorum of three, even Peter, James, and John, who accompanied the Lord, upon the mount of transfiguration, where we have ever been taught in this church, the keys of the kingdom were transferred; which took place some time previous to the crucifixion of Jesus Christ; therefore, there was no alteration in the government of the church at his decease, as he had during his lifetime, organized the church in that dispensation, upon the foundation which he wished it to stand, and the quorum of twelve at Jerusalem dare not presume to change it; but some who professed to be their successors did, which resulted in its complete overthrow and ruin; which, I am perfectly convinced, will be the case with that church in this dispensation, which *has voted* that it no longer wants to be governed by the officers which *god has declared should govern his Church*; "and though there should be found a Noah, a Daniel, or a Job in her,

they shall have power only to save their own souls."

It matters not to our purpose however, who took the presidency of the church in that dispensation, inasmuch as God has given us a pattern and law for the organization of his church in the "dispensation of the fulness of times."

If the twelve have received a charge from Joseph, as they say he charged them "to let no man take their crown;" (which does not by any means, authorize them to attempt to take another man's crown;) so likewise, have I received a charge which I feel bound to observe, inasmuch as he then stood at the head of the church of God, and speaking of a man whom the Lord has recognized as his servant, and to be a forerunner before his face; who is the same man now that he then was, an able defender of the truth, and a strenuous observer of the principles of virtue and righteousness. Just previous to my leaving Nauvoo for Pittsburgh last June, brother Joseph, speaking on that subject says: "brother Robinson, I wish you to go to Pittsburgh with elder Rigdon, and stand by him under all circumstances, and uphold his hands upon all occasions, and never forsake him; for he is a good man and I love him better than I ever loved him in all my life, for my heart is entwined around his with cords that never can be broken."

In consideration of these things, (to say nothing of the spiritual wife doctrine, which I know has been taught at Nauvoo,) and the requirements of the law of God, as also, the testimony of the Holy Ghost, I feel constrained to sustain elder Rigdon in his station.

May God the eternal Father give unto us his holy spirit, that it may lead us into all truth, and direct us in the way of life everlasting, is my prayer in the name of Jesus Christ, Amen. Yours Truly,

E. ROBINSON.

For the Messenger and Advocate.

MR. EDITOR:—I have lately had an opportunity of looking over the Times and Seasons and Nauvoo papers—in them I find a considerable wordy matter, but at the same time, contradictions—and very highly seasoned with vulgar vituperation.

I must say, that I regret to see the men with whom I once held fellowship, and for whom I had a brother's affection, acting the part of hypocrites and foul mouthed railers.—The language that they make use of towards the men whom they pretend to have disfellowshipped, is at once a proof of an unchristian spirit. They dare not decry the doctrine which is taught by SIDNEY RIGDON, the president of the church, therefore they make foul attempts to ridicule the people who refuse to receive their demoniac doctrine. However, it is a good thing, in one sense, that they do talk, for by that means they help to enlighten the world, in relation to their folly and wick-

edness; and however distressing their inconsistent ravings may be to the loving and peaceful brethren, yet it will all go to prove, that "wisdom is justified of her children."

My heart yearns towards them and I exclaim, "oh! that they were wise!" oh! that they would repent and obey the commandments of Jehovah, then would they be greatly blessed; and we should all have reason to rejoice; but now they are poor, miserable, naked, cast off, possessing nothing, more than what is to be found in every apostate church; viz: a consequential body without an authoritative head.

Brigham Young told the people at Nauvoo, that they had no new revelation, but he exhorted them to abide by the old ones; this is just the kind of cant made use of by all the sectarian priests of Baal, they do not want any more revelations; and hence we see the reason why the servants of God are despised, why such high mindedness, why such assumption of power, why they turn railers and revellers in debauchery—but let them rail.—May God keep our minds impressed with a deep sense of love and duty, that we may act and do his will. They are now without a revelator; they build a temple to God without revelation how to finish, and they refuse to let God give them instruction; they cannot, therefore, build any longer upon the rock.—They have refused the trumpeter of God—God has left them—the trumpet of Jehovah no longer sounds clear and distinct in the Nauvoo stake. It may well be said if the trumpet give an uncertain sound, who shall know how to go forth to battle. What a most awful illustration we have of this at Nauvoo; twelve unruly spirits, some saying one thing and some another; all of them claiming to be equally orthodox—making gigantic claims to the possession of the Holy Ghost in the world at large, and then secretly introducing the doctrines of devils.

Thou shalt not commit adultery, saith God by his great servant Moses; the same said Jesus, the same said the primitive apostles, the same says the book of Mormon, the same the revelations of God through Joseph Smith which are published to the world; and last not least, the same says nature, for wherever adultery has been committed, the outraged laws of nature retaliate. Men, women and their offsprings, all alike, are afflicted with the same distressing corporeal malady, in proportion to the extent of the outrage. Thus that portion of nature that hath no tongue to celebrate the praise of God, hath still been invested by God, with a power sufficient to justify His all wise commands.

The twelve are uncertain in the sound of their trumpet to the saints; to some they teach polygamy, and to others they lie, declaring in the very face of good evidence, they never taught it. If such things were to be in our midst, how should we know how to go

forth to battle against the world, the flesh and the devil. But thanks be to God, who has revealed his will unto us; and has given us, according to our prayers, sufficient strength to resist this doctrine of hell.

But, Mr. Editor, and my well beloved brethren, I feel so confident of the position that we occupy that I am not afraid to throw down the gauntlet in argument, to Brigham Young and his high minded satellites, and aid, de-camps, the twelve; for if God be for us, who can be against us? Again I find that Brigham Young says, in reference to knowing more than the written word, "let me say" says he, "that there are keys and powers that the written word never spoke of, and never will;" and shortly after that he says, speaking of Sidney Rigdon, "who ever heard of the keys of David?" so that at one minute he admits of their being keys and powers which the Holy Ghost has to reveal, and when they are revealed, because the revelation is not direct to him, would-be high presidency, refuses to receive the information. Verily he is as obedient to the calls of God as any of the six hundred three score and six self made pontificates. Again, Jesus taught that we were to be a peaceful people, seeking first the kingdom of heaven then all other things shall be added; but if I might be allowed to judge from what Brigham Young says, in the very face of this teaching that he is inclined to exercise a large combativeness, and thereby bring his *Cerebrum*, which is the seat of his mind, into subjection to his *Cerebellum*, where his propensities are located; thus the animal feeling becomes manifest, for instead of praying for his enemies and returning good for evil, he is for turning reason loose and becoming the arrant knight of disobedience and combativeness. Speaking of some observations which had been made respecting Joseph Smith, our late prophet, and which were not very respectful, he says this, "if there is any thing that would make me fight, it would be their saying hard things of Joseph Smith." Query, did Joseph Smith appoint him, in secret, to be king of clubs, or club law.

I well remember the time they were after their political manoeuvres, that Brigham Young paid us a visit at Pittsburgh, and said that Joseph would be president without any doubt at the next election; for Joseph had at least, five years promised him, and he knew that it was so. Verily, this is very uncertain trumpeting to come from Zion; at the same time the gathering of the saints was suspended by him, as he travelled on to the different branches; and he declared "that he should be glad to see a temple in Pittsburgh, six times as big as any of the churches," to which I believe, the brethren responded, *amen*. Will he be glad to see us rear a temple to the honor of our Heavenly Father, under the immediate tuition of revelation? Will he be glad to find the living philosophy of heaven is remov-

ed from Nauvoo, and bestowed upon the branch at Pittsburgh, and all the saints of God who humbly seek for it. He confesses that they have no new revelations.

I feel grieved, and deeply humbled to think that the trumpet of God is no longer heard at Nauvoo, and that my brethren of the flesh, are no longer, by their own acknowledgement, brethren of the spirit of God, in the bond of peace. And again I say, oh! that they were wise and could see their error. But how should they be wise in the knowledge of God, seeing they have rejected him who came in at the gate—the herald who is to speak before the face of Jehovah—the man who is God's trumpeter, sending forth the living philosophy of heaven, that men who are willing to be saints, may walk according to knowledge; asking of God in faith, then receiving of God and walking by truth revealed, which is the light of heaven.

I will now conclude, having made these few observations, and do humbly pray my Heavenly Father, to enable all men to see the light of the truth in his own due time, bestowing upon us the choice blessing of a meek and loving spirit.

Yours, in the bonds of the
Everlasting Covenant,
ARCHIBALD FALCONER.

To the Editor of the Messenger and Advocate.

DEAR SIR:—In the Times and Seasons of the 15th of Nov. I have noticed a frothy scurrilous article, purporting to have been written by an "Old Man in Israel," who represents himself as having recently arrived at Nauvoo from the East. On his way he has made some remarkable discoveries, to wit: that you have revived the Messenger and Advocate, "for the avowed object of opposing the course of the constituted authorities of the church of Jesus Christ of Latter Day Saints, and that the houses of Pittsburgh look smoky." After waiting patiently, as he says for Elder Phelps or, some one of the twelve to pass "a just judgment" upon Sidney Rigdon, his paper and those who believe him to be the head of the church, he has come to the conclusion to do it himself.

Now who this "Old Man in Israel" is, I do not pretend to say, but I am rather inclined to believe that it is a certain Old Traitor in Israel, with more than one W. in his name, whom the twelve at Nauvoo are in the habit of using as a tube through which to pour their falsehoods, scurrility and slander; which products constitute the principle articles of export, at this time, from the public organs of that city. If any one wishes to know who that Old traitor in Israel is, he has only to look at his affidavit in Missouri where he attempted to swear away the lives of Joseph Smith, Sidney Rigdon and others, and who, after he had perjured himself said he "thanked God that Smith and Rigdon would hang for it now"—

he swore last winter that he was under duress at the time, but all know he did it voluntarily, and in his letter asking forgiveness of the church he states nothing of the kind. Since the days of Judas Iscariot, no man has been more deeply dyed in treachery than he, and I am willing that the twelve should have all the glory they can acquire by braying through such a sewer of depravity and corruption. But to the article in question.

In regard to the fact, that the Messenger and Advocate has been resuscitated for the "Avowed object of opposing the course of the constituted authorities of the church of Jesus Christ of Latter Day Saints," the writer is laboring under a slight mistake, for the object of this paper is to advocate the cause of truth, and instead of "opposing the constituted authorities of the church," it will uphold them when they go according to the laws of Doctrine and Covenants, but will expose iniquity. I do not therefore wish to injure the feelings of that Old traitor in Israel, but feel myself under the most painful necessity of telling him that this charge is lie no. 1. In relation to the article written by br Forgeus, this "Old Man in Israel" says that Sidney Rigdon is advocated as being the "Stem and branch of Jesse," which I would say in the most delicate manner possible is lie no. 2.

This "Old sinner in Israel" has quoted largely from the book of Doctrine and Covenants, which quotations, if the reader will take the trouble of examining for himself, will show not only him, but the twelve and their followers to be in a state of apostacy; for it shows as plain as language can tell, that the church was to be governed by three presidents, and this was the order "anciently." His first quotation is from new Ed. of book of Covenants, page 103, paragraph 11. From this section, and from others relative to the same point, it will be seen that a quorum of three were to preside over the whole church, and it is well known to all intelligent member of the church, that all other authorities were subordinate and under the direction of this presidency. But the Apostates at Nauvoo have learned since the twelve have usurped the authority over the church in that city, that "these three presidents form a quorum, and can never act separately," and altho, they acknowledge that Sidney Rigdon was one of this presidency, yet at the death of Joseph and Hyrum it "was left vacant." I do not attribute this misrepresentation to a desire to lie but to ignorance; and for the benefit of the commentator, on the book of Covenants, I wish to refer him to paragraph 6, on the 125th page, to show him, that he may explain to others more correctly, that these presidents can act separately for in the absence of one two can preside, and in the absence of two one can preside, according to the best information to be obtained by examination of the law. If he does not know the fact he ought

to know that Hyrum Smith was Patriarch of the church, and not one of the first presidency.

According to my understanding of the organization of the kingdom, it is one of order, and no quorum instituted by revelation from heaven can be destroyed without marring that order, but the modern Solomons (not for wisdom) at Nauvoo have made the astonishing discovery that the first presidency "can be dispensed with," and they have attempted in this way to change the order of God and establish one of their own, and time will teach them the lesson, which they are already beginning to learn that the laws of Christ cannot be violated with impunity.

On the 160th page, paragraph 4, speaking to Jos. Smith we read, "and in weakness have I blessed him, and I have given unto him the keys of the mysteries of these things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me and if not another will I plant in his stead." This does not read twelve others.

Does this not show conclusively that he was to see the second coming of the Savior, if he did not transgress? Judge ye who wish to know the truth. Again Section XIV. paragraph 1st, "And this ye shall know assuredly that there is none other appointed unto you to receive commandments and revelations until he be taken if he abide in me." What is the inference? Is it not that *Another*, was to be appointed to receive revelations and not *twelve*? Let the pure in heart read these things and judge for themselves.

Again section 85th paragraph 3, (Sidney Rigdon and F. G. Williams,) "they are accounted as equal with thee (Joseph) in holding the keys of this last kingdom, as also, through your administration the keys of the school of the prophets, which I have commanded to be organized," &c. But look at the perversion of the word of God. Brigham Young says "this passage needs to have the kinks taken out of it"—that "it means they were equal *with him*, not *without him*." But behold, an advocate of the twelve says *both* were equal with Joseph, &c., "*one* could not be equal." Here seems to be a slight difference of apprehension between the master and the slave, or between Brigham and his servant. Judge ye all who are interested.

But the climax has come out at last.—"The twelve" at Nauvoo we are told "are all prophets," and I, Mr. Editor believe it. They are just such prophets as are spoken of in the 23d chapter of Jeremiah 20th, "In the latter days ye shall consider these things perfectly. I have not sent those prophets, yet they ran: I have not spoken to them yet they prophesied. But if they had stood in my council and caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. Am I a

God at hand, saith the Lord, and not a God a far off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. I have heard what the prophets say that prophesy lies in my name, saying I have dreamed, I have dreamed. How long shall this be in the hearts of the prophets that prophesy lies? yea they are prophets of the deceit of their own hearts; which think to cause my people to forget my name by their dreams, which they tell every man his neighbour, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore behold, I am against the prophets, saith the Lord, that steal my words, every one from his neighbour. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord.

And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the Lord? thou shalt then say unto them, What burden? I will even foresake you, saith the Lord. And as for the prophet, and the priest, and the people, that shall say, The burden of the Lord, I will even punish that man and his house. Thus shall ye say every one to his neighbour, and every one to his brother, What hath the Lord answered? and, What hath the Lord spoken? And the burden of the Lord shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God of the Lord of hosts our God. Thus shall thou say to the prophet, What hath the Lord answered thee? and, what hath the Lord spoken? But since ye say, The burden of the Lord; therefore thus saith the Lord; Because ye say this word, The burden of the Lord, and I have sent unto you, saying, Ye shall not say, The burden of the Lord; Therefore behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence. And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."

Thus speaks the prophet of God in relation to the latter days, and when I ask has this 23d chapter had a more exact fulfilment than in the character and conduct of the Apostate twelve at Nauvoo, and their adherents? The prophet Jeremiah while gazing upon the visions of heaven as they rolled before him, and certain characters of the latter days were pre-